[Constitution as of July, 1947]

695 these languages being guaranteed the opportunity of fully acquainting
[583] themselves with the material in the case through an interpreter and likewise the right to use their own language in court.

Art. 125. In all Courts of the Georgian SSR cases are heard in public, unless otherwise provided for by law, and the accused is guaranteed the right to defence.

●693 Art. 126. Judges are independent and subject only to the law.

Art. 127. Supreme supervisory power to ensure the strict observance of law by all Ministries and institutions subordinated to them, as well as by officials and citizens within the territory of the Georgian SSR generally, is exercised by the Procurator-General of the USSR directly and also through the Procurator of the Georgian SSR.

Art. 128. The Procurators of the Georgian SSR, of the Autonomous Republics and of the Autonomous Region are appointed by the Procurator-General of the USSR for a term of five years.

Art. 129. District and city procurators are appointed by the Procurator of the Georgian SSR subject to the approval of the Procurator-General of the USSR for a term of five years.

Art. 130. The organs of the Procurator's Office perform their functions independently of any local organs whatsoever, being subordinate solely to the Procurator-General of the USSR.

Chapter XI. Fundamental Rights and Duties of Citizens

644 Art. 131. Citizens of the Georgian SSR have the right to work,
461 that is, the right to guaranteed employment and payment for their work in accordance with its quantity and quality.

The right to work is ensured by the socialist organization of the national economy, the steady growth of the productive forces of Soviet society, the elimination of the possibility of economic crises and the abolition of unemployment.

[446] Art. 132. Citizens of the Georgian SSR have the right to rest and leisure.

The right to rest and leisure is ensured by the establishment of an eight-hour day for factory and office workers, the reduction of the working day to seven or six hours for arduous trades and to four hours in shops where conditions of work are particularly arduous, by the institution of annual vacations with full pay for factory and office workers, and by the provision of a wide network of sanatoria, rest houses and clubs for the accomodation of the working people.

657 Art. 133. Citizens of the Georgian SSR have the right to
641 maintenance in old age and also in case of sickness or disability.

This right is ensured by the extensive development of social insurance of factory and office workers at state expense,

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1
Chevsur

ning of this chapter, religion with the Georgian Highlanders held a sustaining and regulating place in the life of the community. The various and numerous religious rules were observed and executed without any hesitation.

In the celebration of holidays in the leading sanctuaries, not only the natives but their neighbors (even the Mohammedans) take part. Thus, at the festival of the *Lashris-jvari*, at the end of July, known as *lashroba*, or *Lashris-jvaroba*, there are present, besides the Pshavs, Tushes, Khevsurs, Mahommedan Kists, Georgians from Kartli and Kakleti, and others. This fact was observed by the French investigator, Baron de Baye,[41] during the religious celebrations in the monastery of Alaverdi in Kakhetia. The religious festivals in the cathedral of Alaverdi are described in detail by A. L. Zisserman.[42]

The Khevsurs come to these festivals wearing their best clothes and arms, and bring animals for sacrifice. Visitors who have given a special vow to the *Khati* are bare-footed and wear over their garments long white shirts which they take off at the entrance to the enclosure of the sanctuary and throw into a pit especially dug for this purpose. A great number of animals is sacrificed to the *Khati*—hundreds of sheep, goats and oxen are killed. Baron de Baye relates that 750 sheep and two oxen were sacrificed at the celebration in the monastery of Alaverdi in Kakhatia, and that the celebration in the Khevsur sanctuary, *Khakhmatis-jvari*, required the sacrifice of from 500 to 600 sheep and twenty to forty oxen. The blood of the animals is caught in a special wooden vessel. The *dekanozi* who butchers the animals washes his hands in the blood and makes the sign of the cross on the forehead of the offerer. The pelt and fore part of the animal belong to the *dekanozi* and the hind part to the offerer, who forwards it to the attendants of the *Khati* to use as supply for the general feast which follows the religious ceremonies.

Besides saying prayers and killing the sacrificial animals during religious holidays, the *dekanozis*[1] also hear complaints of various kinds and settle disputes, according to established custom.

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[41] Baye: a, 253.
[42] Zisserman: 23-4.

[1] D.e. shrine attendants; see cah. 116, p. 21 ff., esp. p. 29--Analyst]

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1
Chevsur

In general, all these religious celebrations are accompanied by national songs, dances, and among the Pshavs by the shooting of guns to test their marksmanship (*khabakhi*). The Khevsurs also have *khabakhi*, not during religious festivals, but during the ceremonies held in commemoration of the dead. These holidays principally afford an opportunity for excessive eating and drinking enormous quantities of the sacred beer, and usually end in a fight.

Dr. Radde[43] relates that during his visit to Khevsuria he found the whole congregation of a community, including the dignitaries of the sanctuary, after the holiday celebration, dead drunk and stretched out on the "sacred" grounds of the *Khati* in a deep sleep and snoring loudly.

The *Khevis-beri* and the *dekanozis*, in addition to their religious duties, also handle the judicial and administrative affairs of the country. Thus, for example, every year, beginning the 8th of October (if it does not fall on a fast day) until the 10th of November, the Pshav *khevis-beris* take the sacred standard (*drosha*) from one of the principal sanctuaries in Pshavia, the *Khati* of *Lashris-jvari*, and, accompanied by a group of horsemen, visit every village in the country, administering justice and fining the individuals found guilty of disobedience of the regulations of established custom.

The influence of the *khevis-beri*[a] of the sanctuary of *Lashris-jvari* in Pshavia was in times past so great upon all twelve communities forming the Pshav people,[44] that when they had decided to undertake, with the sacred *drosha* in their hands, a war against the neighboring Kists, and the rumor about this spread over the country, every man without exception made haste to the meeting place, which was in the defile of Maturi (*Maturis Khevi*). In two or three days everyone was present at the meeting place, well armed and carrying his own ration of provisions, enough to last for two weeks in expedition. "Woe to the man," writes R. D. Eristov,[45] "who will not present himself under the standard

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[43] Radde: c, 259.
[44] Pshavia, 250-1.
[45] Eristov: a, 137-8.

[a] [i.e., religious personnel; see cat. 116, p 29ff.—Analyst]